

tions which may be drawn between the action of husband and of wife. Nor need there be any defence on the lines of the *theorie des deux morales* as interpreted by Nlsard. One may allow that there is strictly only one moral law for both sexes and for all stations in life, royal as well as plebeian. At the same time one is entitled to indicate whatever extenuating circumstances may exist. One may think of the position of Thomas and Jane Carlyle, as enunciated by the supporters of the former, and then picture a very different sequel, for in Zola's case a time came when he was carried away from the path of strict duty, and in the result a child was born to him, a daughter called Denise. Later came the birth of a son, called Jacques. An echo of what happened — the tempestuous passion of a man of ripe years for a young woman — resounded through the pages of "Le Docteur Pascal" while "Fécondité" published much later, revealed many of the sufferings, much of the yearning, that had led to this crisis in Zola's life.

Those who are perfect may now throw stones. Many who are not will, of course, do so, regardless of permission, and with the greater alacrity as the dead man cannot answer them. But he was forgiven long ago by the one person who was entitled to complain. There was much suffering, much unhappiness, of which the world heard nothing, but at last her broad nobility of mind rose above

the personal wrong and the common prejudice, and in these later days she has transferred much of the devotion with which she encompassed her husband to the children whose birth followed the crisis "which, at one time, threatened to sweep the home away.

Let us remember, too, that the case of Zola was in no wise